Marx on Indian Mythology, Religion and Cultural Structure of Caste Dynamics
By Karl Marx

Introduction
By Giorgio Agamben

In fact these Marxist papers are about theology – with its Kingdom and Glory to the ancient Hindu structure and then a Kingdom of God which is Christian because it is capitalism – this is the transition in theological structure, which is actually a Communist liberalism – I mean imagine this to be a sketch of its long historical arc towards the recent revolution which abolishes oppression and constitutes whatever singularity as the leading element in its God-System changing to Liberal-system – which is not neo-liberal and entrepreneur of the self structures of God-Hindu mythology – but I fact Liberal-Communist mass line of Paulinian grace.

I. The Mythological and Religious Cultural Structures In India

In fact there is Ramayana and Mahabharata in the very cultural structure of India which was the transition from antiquity that remained in tributary and modern capitalist structures in India – imagine the lower vehicle of the small rats and small caste logics of smaller wild animals to be in fact the caste dynamics of what is then mediated to in fact bodies of Ganesh, Hanuman and even Rama and Sita and Bhim and Pandavas which are so many God-Human customs in the God-Asiatic mode of production – that a culture has a group or social group who have this mythological structure, in their religious customs.

II. A Sketch of Pre-Modern Indian Religious Dynamics in Colonial System of Capitalism

And so some are smoking cigarettes and beedis while some a drinking cow-milk and others are drinking alcohol and Bhaang is offered in Haridwar, which then totalizes into dynamics of Hindu religious festivals and even types of cultural structures which are based on these customs.

III. Class and Caste Modes of Dynamics and how to Defeat this Machine of Hinduism

Then of course the class and caste within this old antiquity structure is then defeated by the modern working class and modern colonial influenced Christian and Islamic modernists which means a Prophet will arise here to attack Hindu dynamics of caste because it is said that he is a liberation theologian.

IV. Finally Free India

India will appear modernist, organic and even capitalist in the sense of even Franciscan traditions of Monastic life because it is a religious system which changes to Universal Free and liberal life with Christianity and Islam being

elements of the social system which is changed to in fact capitalism as free liberal life.